3: Moninger E-5 (no date) 1921 AE5 Miao AE5

in hollowed-out tree trunks lined with leaves of the wild banana. Every man has his hunting knife, carried in a wicker pouch at his back. The chopping knives for clearing the forest are heavier. Every family seems to have at least one gun, a clumsy, heavy, old-fashioned type, used in hunting. The pig trough is a hollow log, the family wash-basin a cross section of a big tree rudely scooped and hollowed out. The rice mortars too are cross sections of trees, and the mallets are wooden, not even stone-tipped, in most cases. The ever-present bamboo and rattan make the rice sieves, the woven baskets used as chicken coops, the beds, and the little baskets swung from the roof beam, in which the baby is put when it is not on its mother's back or in a hammock-like piece of cloth. The fishnets are woven of the native hemp, as are the bags which the women swing across their backs and use to carry corn, sweet potatoes, other tubers, or anything they happen to wish to move. Water is carried in rude wooden buckets, possibly in kerosene tins, if a family has somehow come into possession of such articles, in small earthenware jars, or in three foot length sections of large bamboo. These latter are used if the water must be gotten from a very shallow stream, as three or four of them lashed together hold almost as much as a bucket and can be laid down flat in the stream. Clothes are washed at the river side, on flat stones.

The people make their living by farming, depending on hunting and fishing to supplement their food supply. Different from the Chinese, they know nothing of fertilizing their fields except by the use of wood ashes. Neither do they know how to raise rice in paddy fields, but plant only the upland glutinous rice, of which they have ten or eleven varieties, most of them white. They clear the steep mountain sides by cutting out some of the brush and smaller timber, burn off the place, dig up the ground with their small hoes, and raise two or three crops of rice, maize, and sweet potatoes. When the rice is ripe it is cut and bound in small bundles. These bundles are placed in racks under thatched roofs to dry and sweat and later stored in the rice rooms in the houses, and beaten out and pounded as needed. When the fertility in one place is exhausted they go to another hillside and repeat the process. When all the hillsides within easy distance (what they call "easy distance" would be four hours' walk for a foreigner) are used up they have no recourse but to move their whole village, so move they do. One advantage of course is that the housewife does not need to clean her domicile, and the smoky, grimy house of several years' use can well be left—but it is a bitter life.

39: Bernatzik--310 E-5 (1936-1937) 1947 AO1 Thailand
Miao AE5

Chapter 11

Medicine

515 [364] Hygienic conditions in the Meau villages are very unsatisfactory. The children in particular are literally encrusted with dirt. Even the adults seldom wash themselves. To do so they take some water in the hollow of the hand and put a little over the face or wipe the face with a damp piece of clothing. Since, however, articles of clothing, too, are rarely washed, this procedure is quite ineffective.

Cleaning the body or clothing with anything but water is [296] unknown; neither sand nor fat, oil, smoke, or fire is used. Marabail (1), too, states that the Meau are dirty and that their

1. Pages 463 and 451.

clothing stinks, because they never wash. He accounts for this by [312] saying that water is scarce, but this certainly is not true for Farther India!

People are sometimes covered with crusts of dirt into which perspiration cuts light streaks. Flies and other insects 364 hatch out their eggs in the rubbish heaps. The relatively good 164 health of the people stands in peculiar contrast to this. Child [165] mortality is very high, but it is offset by the high fertility. Anyone who in childhood was able to survive the many epidemics and sicknesses that befall the little ones shows considerable resistance to sickness as an adult.

364 The houses of the Meau are swept, to be sure, but the [356] refuse is thrown beside the dwelling. Pigs and dogs search for [514] their food in the rubbish heaps. /230/ There are no toilets (see [231] the chapter, "Settlement and House Construction"). The feces of the animals defile the dwellings and village squares and, during the dry season, often form a whole layer which is washed [361] away only by the downpours of the rainy season. Since the Meau villages are built on slopes, the violent showers take care of this needed cleaning very thoroughly. After tropical thunderstorms masses of water stream between the houses, which are protected by ditches, and wash away all the refuse.

415 /309 cont./
[412] alcohol, purchased earthenware pots in all sizes, and the various
[252] bamboo vessels which stand leaning against the wall near the
[273] hearth or hang on the wall and serve for the storing of the food-
[251] stuffs used daily. They are usually carefully closed with leaves and contain fat, salted vegetables, salt, and other spices. Water stands available in long bamboo containers. These pieces of bamboo, freed of the partitioning walls, represent indispensable
[312] vessels used in many ways (Ill. 105).[1] For carrying water, several
[482] are often bound together and carried on the back or in carrying baskets. Abadie (1) reports in similar fashion.

1. Page 160.

412 For sweeping out their dwellings, brooms (Fig. 175) are used, which are made out of tough grasses tied together in bundles. A clothes roller (Figs. 176 and 177) consists of a
412 wooden roller (A) similar to our rolling pin, around which the
296 washed clothes (B) are put while still wet. Then a heavy stone (C) is rocked in a seesaw motion on the clothes wrapped around it, by means of which they are freed of the remaining water and are smoothed.

482 For carrying firewood and other heavy loads, the Meau use special carrying frames (Figs. 178 and 179), which are carried on the back in the manner used in our Alpine countries. These carrying frames come in different sizes for men, women, and children (Ill. 104).[2]

One half of this wooden frame is provided with a tight plaiting of narrow /310/ /Figs. 156-165 appear here/ bamboo strips (Fig. 180). Broad carrying straps of leather (C) are attached to the inside of the wooden frame (A). The two ends of the carrying frame are connected by means of a forked branch (D) and a tightly /311/ /Figs. 166-177 appear here/ twisted rope attached to it. Between this and the plaited wall of the carrying frame (B) the load is now stowed and fastened by means of the rope (Ill. 93).[3]

1 [see cat 116, p705 - ANALYST]
2 [" " 1, " "]
3 [" " " , p643 - "]

39: Bernatzik--423 E-5 (1936-1937) 1947 AO1 Thailand

Miao AE5

Figs. 166-177. Kitchen Utensils of the Meau.

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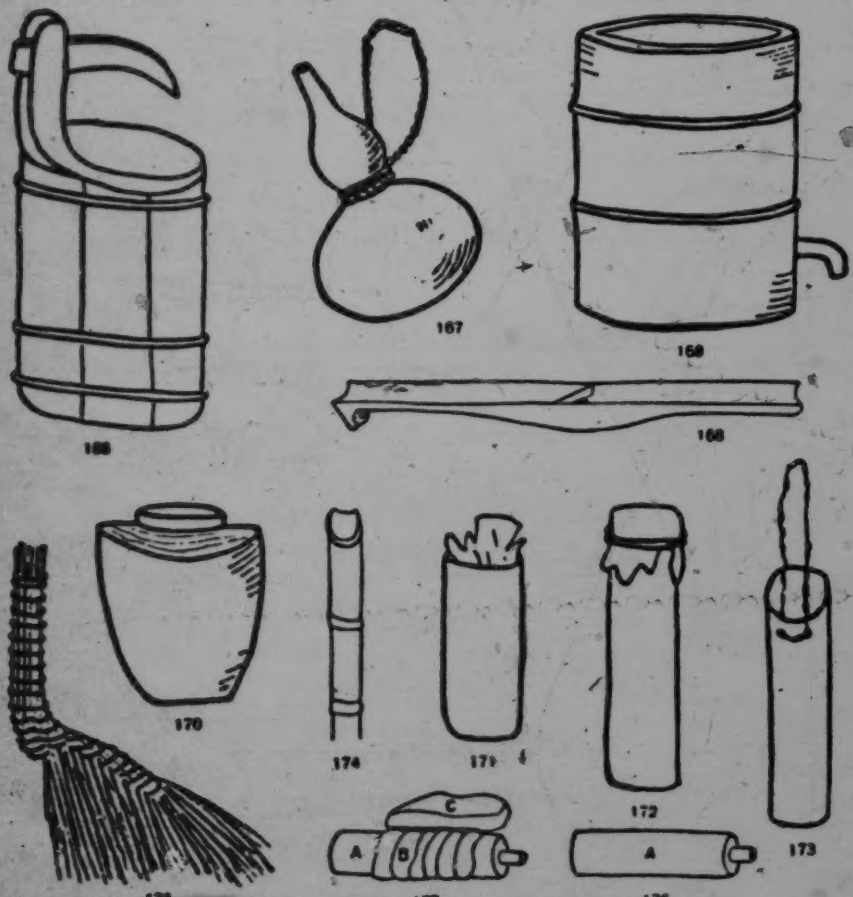

Fig. 166. Dipping vessel for pig fodder, 1/5 nat. size. Fig. 167. Gourd bottle, 1/5 nat. size. Fig. 168. Maize-sheller, 1/4 nat. size. Fig. 169. Distillation vessel for making alcohol, 1/18 nat. size. Fig. 170. Earthenware pot with grooves, 1/15 nat. size. Figs. 171-173. Bamboo vessels for foodstuffs, about 1/10 nat size. Fig. 174. Bamboo as water container, about 1/30 nat. size. Fib. 175. Broom, about 1/16 nat. size. Fig. 176. Clothes roller (mangle), empty, about 1/20 nat. size. Fig. 177. The same in use.

[412] [273]

[412] [296]